THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now, what do we hear in the gospel which we have received? A voice of gladness; a voice of mercy from heaven; and a voice of truth out of the earth: glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy" (D. & C. 138: 19).

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RESTORATION AND PURPOSE OF THE EVERLASTING GOSPEL.

(*Concluded from page 679.*)

THREE years after his great vision in the grove the boy Joseph had a visitation from an angel, who called himself Moroni. He said he was the last of a line of prophets, ministers to an ancient people, who had inhabited the American continents for a period of six hundred years before Christ to about four hundred and twenty years A. D. These people were a branch of the House of Israel, and they had been warned of the Lord to depart from Jerusalem. They crossed the great waters, settled on the American continent and became a great and mighty nation. After his resurrection the Saviour appeared to them, gave them his laws, prophesied concerning their future, and revealed to them the wonderful past and the marvelous future of the American continents. He told them that that was the land of Zion, the land referred to by Father Jacob when he blessed his twelve sons, the land referred to by Moses when he blessed the twelve tribes of Israel, the land where the New Jerusalem would rise in the last days. He said that the Old Jerusalem would be rebuilt—in other words, that his kingdom would have two capital cities—Zion in America and Jerusalem in Palestine. Out of Zion should go forth the law and the word of the Lord from Jerusalem. Much of this you will find in the Book of Mormon.

This book was revealed to Joseph Smith by the Angel Moroni. It was hidden in a hill near Joseph's home, where he discovered it. With the Urim and Thummim he translated it. It contains the

past history of the American Indians and wonderful prophecies of their future. And because we believe in that book we are called "Mormons." But that is not our proper name. We are the Church of Jesus Christ of Latter-day Saints. "Mormonism" is the fulfillment of the prophecy of Isaiah when he speaks of the lifting up of an ensign in the last days, to gather the outcasts of Israel and the dispersed of Judah from the four corners of the earth. And why should the children of Israel be gathered in these days? Because the God of Israel, who is Jesus Christ, is coming to reign over the earth, and they are the people who have the right to receive him when he appears.

This is the hour of God's judgment. The great white throne will be erected and the nations of the earth will stand before their Creator and give an account for the deeds done in the body. As a sample of how the world has departed from God, let me cite you to this. At the time when "Mormonism," so-called, came forth, the doctrine was being widely preached throughout Christendom that half the human race were predestined to be saved and the other half to be damned, regardless of any good or evil done by them. The great Italian poet, Dante, represents himself as passing through hell, and in the first circle of the infernal depth he comes upon such men as Plato, Aristotle, Virgil, and others, and asks why they are there. They answer: "Not for any good or evil that we have done, but simply because we were not baptized. We were not upon the earth when the Gospel came, and therefore we are here, desiring without hope." And this was all that Christian theology could say for such men as these, the best and brightest spirits of their time—blameless, and yet in hell, desiring, without hope, simply because they had never belonged to the Christian Church, a Church that did not then exist. That is man's justice, but it is not divine justice. Every man will be judged according to his works. There is no such thing as half the world predestined to be saved and the other half to be damned. That is a sample of the falling away that Paul predicted. That is why the Gospel had to come back—that the message of justice and mercy might go forth once more and that error might be put down.

Well, what better did Joseph Smith bring? Why, he brought back the old doctrine of John the Revelator—that every man would be judged according to his works. "Mormonism" does not claim to be anything new, my friends. It claims to be the old religion, as I have shown, framed in the heavens, revealed and re-revealed to men upon the earth, and now come back once more to finish up God's work pertaining to this planet. This earth has got become a heaven. God's work is not done yet pertaining to this earth. He is going to cleanse it from sin and glorify it. He has set his hand to do that, and no power can hinder him.

What did Joseph Smith teach? Why, he taught just what the

Saviour taught—"In my Father's house there are many mansions. I go to prepare a place for you, that where I am there ye may be also." To whom was he speaking? To everybody, to mankind in general? Oh, no. Christ, when he said these words, was speaking to his disciples, to pure-hearted, right-living men and women, who had repented of their sins and who had made covenant with him at the waters of baptism, and had received the Holy Ghost, which leads and guides into all truth. They were following him along the path that leads to eternal life. They were saints, the only class to which such a promise could consistently be made.

But, says one, "did not the Saviour say to the thief on the cross: 'To-day shalt thou be with me in Paradise?'" Joseph Smith said that that was a mistranslation. We believe the Bible to be the word of God as far as it is translated correctly. The Bible has been tampered with. Martin Luther taught that we were justified by faith alone, that works did not count. But "faith without works is dead." Being without the Spirit to interpret the Scriptures, men have taken the liberty to throw away many precious parts of them. Joseph Smith says that the word "Paradise" should have been translated "world of spirits." That is what the Saviour meant when he said to the penitent thief: "To-day shalt thou be with me in Paradise," the world of spirits. What is this world of spirits? Where is it? It is an intermediate state between this life and the resurrection into eternal glory. To the righteous it is a place of rest, a Paradise, indeed; to the unrighteous it is a purgatory or hell, where they are punished and corrected and taught and made ready for the resurrection. Jesus went there and the thief went there. But Jesus went to teach and the thief went to be taught. The latter could not be exalted into heavenly glory until he was prepared for it. Better to repent at the eleventh hour than not at all, but heaven is not gained at a single bound. That was Joseph Smith's doctrine. It was the doctrine of the Saviour. They say we are not Christians. Why, we are nothing if we are not Christians. We believe in Christ more than any church on earth.

Joseph Smith had a vision in which he saw the human race and their eternal destiny. He saw the many mansions that the Saviour referred to. He saw the celestial, terrestrial, and telestial kingdoms, and kingdoms that were not kingdoms of glory. It was shown to him that the glorified planets, the stars, are God's kingdoms. They all have a law given unto them, and whichever glory we attain to we must obey the law pertaining to that glory.

What is celestial glory? It is the highest glory of all. The sun is typical of it, but it is brighter than the sun. The sun is used as a symbol of it because it is the most glorious luminary we have a knowledge of. Who inherits celestial glory? They who receive the Gospel here and are baptized after the manner of Christ's

burial, who receive the gift of the Holy Ghost and are valiant to the end. These are they into whose hands the Father commits all things; all things are their's, and they are Christ's, and Christ is God's. They are the Church of the First-born; they are bodies celestial, and will come forth in the first resurrection, which will take place when Christ comes to inaugurate the reign of peace and good-will.

Who are they that inherit terrestrial glory, which differs from the celestial as the moon differs from the sun? These are they who receive not the testimony of Jesus in this life but who afterwards receive it. These are they who are not valiant for Christ; they receive the kingdom but not the crown. They are bodies terrestrial and not bodies celestial, and they differ from celestial beings as the moon differs from the sun. These also will come forth in the first resurrection, but will not inherit the highest glory.

Who are they that inherit telestial glory, comparable to the twinkling stars that differ in magnitude and lustre? This is the astonishing part of it all. These are they who are cast down to hell and who shall not be redeemed from the devil until the last resurrection, at the end of the thousand years. They will pay their debt and be purged and cleansed from their sins, and when their debt is paid and justice is satisfied they will be brought forth into a greater degree of light and freedom than the finite mind can comprehend. They will be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.

And there are others who will not obey the celestial, terrestrial, or telestial law. They will remain filthy still, because they will to abide in filth and prefer it. They cannot be glorified because they will not obey the law; they are a law unto themselves.

I was crossing the Atlantic forty years ago on an ocean liner. I was what they call a first cabin passenger. Besides myself there were upwards of a hundred in that part of the vessel, and down in the second cabin compartments there were perhaps twice as many. Lower down, in the steerage, there were several hundred more. In the first cabin compartment the food was of the choicest, the berths were safest and most comfortable, the passengers associated with the officers, and had the full freedom of the ship. They had paid for it and were therefore entitled to it.

But it was different in the second cabin compartment. There the food was not so good, the berths were less comfortable, and the restrictions were rigid. The passengers could go down into the steerage, but they could not ascend to the upper deck.

Down in the steerage it was still worse. The passengers had to remain right where they were. They were not permitted even on the second cabin deck. They could not associate with those above. I said to myself: "What a picture of Joseph Smith's great

doctrine and the doctrine of the Apostle Paul. The eternal destiny of the human race. Every man saved according to his works, in the many mansions of the Father." And I resolved that I would be a first-cabin passenger over the ocean of life into the haven of celestial glory.

Some years after he had the great vision of which I have just spoken, Joseph had another vision of the celestial glory. He saw a man whom he knew in that glory. It was his own brother, Alvin Smith, and it caused him to marvel, because Alvin had died without being baptized. He had died before the Gospel was restored. He was a good man, just as good as Plato and Aristotle, whom Dante saw in hell. Joseph says: "I marveled at this, because the other vision had shown that they who inherit celestial glory are those who receive the Gospel here and are baptized." And a voice fell from heaven, saying: "All those who would have received the Gospel had they been permitted to tarry are heirs of the celestial kingdom." Little children are not sent to hell because they happen not to have been baptized. Joseph saw little children in the celestial glory and also the good who would have received the Gospel if they had had a chance, because this Gospel is preached in the spirit world. The Latter-day Saints build Temples in which they perform sacred ordinances for the salvation of the dead. These ordinances are to bind this world to the other, bind us to our ancestors. We must save our dead, because we cannot be made perfect without them or they without us. This is the purpose we have in view; this is the object we have in building Temples. Every man will be judged according to his works and according to the desires of his heart.

And yet men say that "Mormonism" is narrow and small. Narrow, forsooth! Then where will you find breadth? Where find justice and mercy if not in a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent?

My friends, "Mormonism" is just what it claims to be—the everlasting Gospel, the mighty soulship of the dispensations, launched in the days of Adam upon the heaving ocean of the ages, and now on its last voyage over the stormy ocean of time into the safe, calm haven of celestial glory. Amen.

YOUNG men will find it well throughout life never to trouble themselves about what they *ought not* to do, but what they *ought* to do. The condemnation given from the judgment seat—most solemnly described—is for all the *undones*, and not for the *dones*. People are perpetually afraid of doing wrong; but unless they are doing its reverse energetically, they do it all day long, and the degree does not matter.—J. RUSKIN.

NO MAN lives a useless life. He may serve as an example for others to avoid.

MENTAL HAZARDS.

ANY golfer knows that it makes a lot of difference, when he comes to a hazard, if he heartily believes in himself and in what the club in his hand will do to the ball.

Perhaps as he looks from the tee he sees before him a shaggy downward slope and then a stream, ruffled by the breeze, and on the further bank a small patch of greensward, with trees close to it. He knows that everything depends on the one first shot, the drive, which must land the ball on the turf beyond the water. Can he do it? Whether he can or not, he must believe he can. He must tell himself he can. His mental attitude before he makes the move is everything.

All through life there is the parallel of the experience of the links, the diamond, the gridiron, the polo-field. Many a man comes short of the success that he might reach because he yields to a sapping fear in his own nature. It is the structural weakness in his character that he takes counsel not of his intent and untried capacities, but of his doubts. It is so easy to stay put, in the same spot year after year, cautiously on the defensive, voting to make no change and to do nothing. This negetative sloth is even easier than to take the line of least resistance, for it involves no action at all.

We create bogeys readily. We tell ourselves and others that there are lions in the way. The mental hazard becomes as formidable an obstacle as any physical barrier. In fact, it is the most serious impediment of all, for it prevents even a start.

The mental hazard is often a mirage that disappears when you move nearer; a mist which the bright sun of the morning dissipates. Half the time to face a difficulty is to put it to flight. We are like timorous hunters, screwing up their courage to attack big game, and then finding it is more alarmed than they are.

Worry is more murderous than warfare. It slaughters peace of mind as warfare shatters the peace of nations, and it counts its victims by the thousands in settled communities. We must give battle to our own nerves, sometimes, as soldiers fight a crafty and unscrupulous foe. Our minds were not given to us to make us afraid of the plain duty that lies before us; they were not designated to point out to us the futility of struggle, and competition, and ambition. They were meant to give us good advice, to tell us how to live, to bid us go ahead, in good cheer and confidence, unafraid.—*Philadelphia Public Ledger.*

OBEDIENCE is the price of spiritual knowledge.

THE recipe for perpetual ignorance is to be satisfied with your opinions and content with your knowledge.

STRUGGLE AND TOIL BENEFICIAL.

As a boy I was interested in the study of butterflies. One day I found a "jug-handle," the chrysalis of a moth, one of the most beautiful of insects. Taking it home, I preserved it with care, anticipating its opening. At last my watch was rewarded. The miller was struggling to escape. How it toiled and worked, writhing to and fro! Fearing that the air of the house had hardened the shell, I assisted the insect in its efforts. As he struggled I opened the chrysalis until in a fraction of the time he had needed to do the work himself he was free. Alas there was no beauty of colouring, no strength of limb, and after a few feeble flutters he ceased to move. The disappointment was great. Why had he died? Years after I learned that the struggles to escape from the shell were wisely ordered of God. All the labour was necessary to send the juices circulating through the body to strengthen the legs, and to bring out the beautiful colours. The help given was mistaken kindness. So with our lives. Toil, struggle, temptation, and trial are necessary that God's children may be fashioned in the likeness of him who, "though He were a Son, yet learned obedience through the things He suffered."—J. F. Forbes.

WORTH LIVING FOR.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meagre be my worldy wealth,
Let me give something that shall aid my kind—
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived to-day."

—Selected.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that life becomes erect.—McKenzie.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, NOVEMBER 2, 1922.

EDITORIAL:

THE WORLD'S SATURDAY NIGHT.

SATURDAY, in Christian lands, is a day set apart for house-cleaning, a time for "putting things to rights," in preparation for the Sabbath or sacred day of rest. Preliminary to the condition of purity, order, and quietness especially desirable on that day, the house, in domestic parlance, is "upset," "turned topsy turvy:" furniture is moved and dusted, floors are scrubbed, windows cleaned, and stoves polished; the body is bathed, all rubbish burned, and everything done that ought to be done, so that when night is past, and glorious morning dawns, the rising sun can smile approvingly on a renovated, sweet and wholesome scene, and the Lord's Day be kept, as He intended it should be, in cleanliness which is "next to godliness."

Who among men first recognised in the seventh day of the week a symbol of Christ's Millennial Reign. I know not. Doubtless the idea came as an early revelation from heaven, and was handed down by tradition from earliest times. Rabbinical (Jewish) commentators have expressed the opinion that after six millenniums of years there will come a seventh, with rest and peace. This blest period—Earth's Sabbath—was the theme of a divine revelation as early as the days of Enoch.

But it is obvious that the symbolism of the seventh day does not stand alone. The sixth day is also to be reckoned with in like manner. The idea of a greater Sunday carries with it the idea of a greater Saturday, of which all lesser Saturdays are typical—a time of agitation, of strenuous toil and strife, during which all will be made ready for the blest Sabbatic era, the period of universal peace. The World's Saturday Night must necessarily precede the World's Sunday Morning.

We are living in the world's great Saturday Night. How do I know it? By divine revelation, and by reasonings and calculations based thereon. The Apostle John, in his wonderful vision on Patmos, saw in the hands of an angel a book sealed on the back with seven seals. The Prophet Joseph was asked the meaning of that book—what we are to understand by it—and he replied: "We are to understand that it contains the revealed will,

mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance or its temporal existence."

Here, then, are the "seven millenniums" which, taken together, constitute the decreed period of Earth's continuance in a temporal state—in other words, Time as distinct from Eternity. Seven days, but not seven days of twenty-four hours based upon our planet's diurnal revolutions—not man's days, but God's days, each having a duration of a thousand years.

The Prophet's translation of the Book of Abraham explains that these greater days are "after the time" or according to the reckoning of Kolob, a mighty governing planet nearest the Celestial Throne, a planet revolving once in a thousand years. That is a day upon Kolob. It might well be supposed that such a period figured in the warning given to Adam: "The day that thou eatest thereof thou shalt surely die;" for Adam, after partaking of the forbidden fruit, lived on to the age of nine hundred and thirty years; though of course he died spiritually as soon as he was shut out from the presence of the Lord. The Apostle Peter probably had in mind a day upon Kolob when he wrote: "One day is with the Lord as a thousand years, and a thousand years as one day."

In explanation of the Great Seventh Day the Prophet says (referring now to the sounding of the trumpets mentioned in the eighth chapter of the Apocalypse): "We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things—unto the end of all things: and the sounding of the trumpets of the seven angels are the preparing and finishing of his work in the beginning of the seventh thousand years—the preparing of the way before the time of his coming."

In the book which John saw is written the real history of God's dealings with man for the seven great days of Mother Earth's temporal pilgrimage, during which she will accomplish her mortal mission, laboring six days and resting upon the Seventh, her period of sanctification.

Yes, we are now at the great Week End. According to received chronology—admittedly imperfect, yet approximately correct—four thousand years, or four of the seven great days given to this planet as the period of its "temporal existence," had passed before Christ was crucified; while nearly two thousand years have gone by since. Consequently, Earth's long week is now drawing to a close, and we stand at the present moment in the Saturday Evening of Time, at or near the end of the sixth day of human history. Is it not a time for thought, a season of solemn

meditation? Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World!

Marvel not, therefore, that all things are in commotion. War, famine, pestilence, earthquake, tempest, and tidal wave—these are among the predicted signs of the Saviour's second coming. Tyranny and wickedness must be overthrown, and the way prepared for Him who, though gracious and merciful to all, and forgiving to sinners who repent, "cannot look upon sin with the least degree of allowance." Earth must be freed from oppression and cleansed from all iniquity. It is God's House; and He is coming to live in it, and to make of it a glorified mansion. House-cleaning is in progress, and Saturday's work must be done and out of the way, before the Lord of the Sabbath appears.

O. F. W.

AN APPRECIATION.

Among the many expressions of kindness and sympathy showered upon me during and since my recent illness, nothing has pleased me more than the following sweet-spirited epistle from the pen of our dear brother and friend, Colonel R. M. Bryce Thomas, who is sojourning at present in Switzerland:

"Villa Mathilde,
"4 Via Casserinetta,
"Casserina-Lugano,
"Switzerland,
"October 4th, 1922.

"My dear President Whitney:

"In the last issue of the *Star* that has reached me with your editorial in it, 'At My Post,' I read with much regret of your illness. That and a nice, long letter just to hand from President Heber J. Grant, which reached me about the same time, were the only intimations I have had about your serious operation, and I hasten to write to tell you how sorry I am to hear of it, and thankful to know that you are now well on the way towards recovery. I trust that this letter may find you very much better again.

"I see you will be going back to Utah soon now, and hope you will take a good rest, and not throw your recovery back by being too strenuous in the performance of your duties. My wife joins me in wishing you speedy health and strength again. Sister Whitney must have gone through great anxiety, and we are glad to know that her faithful attendance upon you and your needs for so many long weeks have now been rewarded by the blessings of the Lord in your recovery.

"We shall be sorry to lose you and Sister Whitney in our midst. I speak for the saints and myself. You have both endeared yourselves to all, and I know that every one will miss you greatly.

"I trust you may have a pleasant and safe journey back to your home and family and friends, and we shall always be glad to receive good accounts of you and your good wife. Do not forget us.

"May God's blessing rest upon you both, and with our kindest regards,

"I am your friend and brother,
R. M. BRYCE THOMAS."

Colonel Thomas is the well-known author of that splendid Gospel pamphlet "My Reasons for Leaving the Church of England," now in use throughout the various missions of the Church. He is an officer in the British Army, and a brave and stalwart Latter-day Saint. God bless him.

O. F. W.

MINUTES OF THE WELSH CONFERENCE.

THE Welsh semi-annual conference was held at Stacy Hall, Cardiff, Sunday, the 22nd ult. President Whitney being unable to attend, was represented by Elder David W. Goddard, of the Liverpool Office, and Harold H. Bennett, president of the Liverpool conference. President James H. Western and all the traveling elders of the Welsh conference were in attendance, also President Edgar W. Jeffery, of the Birmingham conference, and Elders Floyd H. Thatcher and Carl W. Collett, of the Bristol conference.

A Priesthood meeting was held at 11 o'clock, President Western presiding. The assembly sang "Come all ye sons of Zion," and the invocation was offered by Elder Thatcher. The traveling elders reported conditions in their respective fields of labor. Said they were enjoying their work and were gaining a rich experience.

President Bennett advised the brethren not to be too anxious to root out tares, lest they pluck up some of the wheat with them. This was the counsel of the Saviour, and it was framed in wisdom. Elder Goddard gave much encouragement to the missionaries. Told them the brethren at the headquarters are willing to assist them in any way they can in the carrying on of their work. President Jeffery assured the elders that their efforts are not in vain, that some of the seed they are sowing will, undoubtedly, fall upon good ground, and will, in the course of time, bring forth fruit for the Master's use. Elder Naisbitt spoke briefly on the necessity of co-operation, urging the local members of the Church to co-operate with the traveling elders in their efforts to spread the Gospel. President Western hoped the brethren would put into practice the good counsel they had received. He invoked the blessings of the Lord upon them. The meeting was closed

by singing "Israel, Israel, God is calling," and benediction by Elder Don M. Rees.

The conference proper commenced at 2 p.m. "Hail to the brightness of Zion's glad morning" was sung by the congregation, and the invocation was offered by Brother William Griffiths. After singing "How great the wisdom and the love," the Sacrament was administered by Brothers Richard C. Thomas and Albert Biggs. A trio, "O happy home," was pleasingly sung by Sisters Lily Bendall and Alice and Mabel Forward, of the Pontypool branch.

President Western expressed his pleasure at seeing so many saints and visitors present. Explained the organization of the Church by the Saviour, in the meredian of time, and showed that the Church of Jesus Christ of Latter-day Saints is organized according to the primitive pattern. In presenting the authorities for the vote of the conference President Western said: "Let no one sustain these officers by his uplifted hand who is not willing to sustain them by his works." By unanimous vote the general, mission, and conference authorities were unanimously sustained.

Elder Irvin F. Keller spoke impressively on the principle of faith, after which Elder Goddard sang the sacred solo, "Gracious, O Lord, am I." Elder Floyd H. Thatcher then addressed the meeting. He delivered an interesting address on the subject of revevelation, showing the necessity for it. Revelation, he said, is the rock upon which the Church of Jesus Christ of Latter-day Saints is founded, the rock upon which the Saviour said he would build his Church, against which the gates of hell would never be able to prevail. Elders Western, Bennett and Goddard sang a trio, "School thy feelings."

President Bennett expressed sincere regret that President Whitney was unable to attend the conference. He said that the saints differ from other religionists in that they do not put a private interpretation upon the Scriptures, but accept them literally. Christ is the author of eternal salvation, and only by strict obedience to his laws can men be saved and exalted in the kingdom of God. The speaker admonished the members of the Church not to counsel the Lord but to humbly seek counsel from him, who is the fountain of wisdom.

After singing, "We thank Thee, O God, for a Prophet," the benediction was pronounced by Elder Leslie D. Naisbitt.

The evening session of the conference commenced at 6 o'clock by the congregation singing "Now let us rejoice in the day of salvation." The invocation was offered by Brother Richard C. Thomas, after which Elders Western, Bennett and Goddard sang "My Father knows." Elder Collett, the first speaker, called the attention of the congregation to the predictions of the apostles concerning the falling away which would take place, and which, sad to say, came to pass. He showed very clearly the necessity

for the restoration of the Gospel, and testified that such a restoration had taken place. President Jeffery, taking for his text the words of the Saviour: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," preached an impressive and inspiring discourse. He exhorted the strangers present to investigate the message brought them by the "Mormon" missionaries, assuring them that it is a message of life and salvation. President Western sang the sacred solo, "My faith in thee," after which Elder Goddard addressed the congregation. He expressed his pleasure at being in Wales, the home of some of his ancestors. He spoke in terms of praise of the Latter-day Saints in Utah, and refuted the malicious slanders that have been circulated in this country concerning them.

After singing "Guide us, O thou great Jehovah," the benediction was pronounced by Elder Dean W. Bench.

LESLIE D. NAISBITT, Clerk.

FROM THE MISSION FIELD.

Baptism.—Sunday afternoon, the 15th ult., a baptismal service, conducted by President Herbert Savage, was held at "Deseret," South Tottenham, London. A short address on baptism was delivered by Elder Robert L. Kenner, after which two converts were baptized by Elder Frank Armstrong.

New Branch Organized.—A new branch, composed of deaf and dumb members, was organized at Barnsley, Sheffield conference, on the 9th ult. President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Alvin G. Lovell, and Fielding K. Smith were in attendance, also President Robert H. Briggs and Counselor James Asquith, of the Barnsley branch. Brother Harry Benfell acted as interpreter. The following officers were chosen and set apart: James Benfell, president; John Francis Sheard, first counselor; John William Lester, second counselor; Harry Benfell, clerk and interpreter. Instruction pertaining to the conducting of the branch was given by President Tomlinson.

Farewell Testimonial.—On Wednesday evening, the 4th ult., the saints of the Hull branch, Hull conference, together with a large number of friends, assembled at the branch meeting-hall, where a farewell testimonial was tendered Brother and Sister Arthur V. Nettleship, prior to their leaving for Salt Lake City. A well-arranged program occupied the early part of the evening, after which lively games were played, in which all present took part. President Thomas Wharram, in behalf of the branch, presented the departing saints with a token of remembrance. President George

Osmond Hyde and Elders Marvin L. Nielson and Hiram Sutcliffe were in attendance.

Priesthood Meeting.—The regular monthly meeting of the traveling elders of the Leeds conference was held in Westgate New Hall, Saturday, the 7th ult. There was an excellent spirit in the gathering. All the missionaries expressed their pleasure in laboring for the spread of truth, and reported that success was attending their labors. There was increased attendance at Sacrament meetings; many people were listening to their message, and quite a number were earnestly investigating the Gospel. President Jacobsen commended the elders for their faithful labors and for the love and unity that existed among them. Certain phases of missionary work were taken up and discussed. The meeting was a profitable one.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Saturday afternoon, the 28th ult., per s.s. *Montcalm*. For the Swiss and German mission: Gordon M. Romney, Colonia Juarez, Mexico; Rulon S. Pendleton, Parowan, Utah; Wallace S. Trowbridge, Salt Lake City, Utah; Erhard M. Neubert, Wellington, Utah. For the Netherlands mission: Johannes Noorlander and Leland S. Capner, both of Salt Lake City. For the British mission: Harvey H. Glade, Gordon L. Weggeland, Salt Lake City, and Albert M. Marsden, Parowan, Utah, appointed to labor in the Scottish conference; Albert Lewis Elggren, Salt Lake City, the Norwich conference; Vernon G. Robinson, Laketown, Utah, the London conference; Joseph N. Dotson, Salt Lake City, the Hull conference; Ernest Freckleton, Enreka, Utah, the Sheffield conference.

District Conference.—On Sunday, the 8th ult., a successful district conference was held at Plymouth, Bristol conference. A Priesthood meeting was held at 11 a.m., at which President James I. May gave valuable instruction to the elders. A Sacrament meeting was held 4:30 in the afternoon, when Gospel addresses were delivered by Elders Collett and Williams and President May. The evening service was held in the Dockers Hall, Treville Street. Prior thereto a short open-air meeting was held, at the close of which the listeners were invited to attend the conference session, which commenced at 7 o'clock. After the opening exercises, President May devoted some time to refuting anti-"Mormon" slanders, after which Elder Floyd H. Thatcher spoke on the first principles of the Gospel, showing that only through obedience to them could man enter the kingdom of God. He was followed by President May, who told, in an impressive manner, the story of the Gospel's restoration. Besides the saints there was a large number of strangers and investigators. The elders laboring in Plymouth have made many friends there.

Manchester Conference Items.—Saturday afternoon, the 14th ult., a meeting of the traveling elders of the Manchester conference was held at 88 Clarendon Road, Manchester. President Leo V. Worsley presided and gave valuable instruction to the missionaries. He presented for their consideration a course of study which, it was believed, would help to develop them and make them more efficient ministers of the Gospel. The brethren expressed their high appreciation of the course outlined. The regular monthly Priesthood meeting was held at 6:30 p.m. A cordial welcome was extended to Elder Robert Warburton, who had been transferred from the Irish to the Manchester conference. Reports were received from the respective branches and timely counsel was given by President Worsley. At the close of the meeting a musical festival was held, for which a delightful program had been prepared by Branch President Walter Roberts and his talented wife. They were ably assisted in their work by a number of artists, non-members of the Church. The proceeds from the entertainment will be distributed among the Relief Societies of the conference.

Branch Conferences.—The Mansfield branch of the Nottingham conference held its semi-annual conference Sunday, the 22nd ult. In the absence of President Philip Calladine, who is in hospital, Brother John W. Bradwell took charge of the service. President Joseph E. Wright and Elder A. Walter Stevenson were in attendance and addressed the congregation. "The duties of a Latter-day Saint" and "The seven Gospel dispensations" were the subjects treated. Short talks were also given by Brother Bradwell and Sister Henrietta Dove. A trio, "O'er the gloomy hills of darkness," was sung by May Goddard, Kate Dove and Ada Stevens.

A successful branch conference was held at Glasgow, Scottish conference, Sunday, the 15th ult. The following traveling elders were in attendance: President John B. Cummock, John C. Bell, Richard Williams, and Frank W. McGhie. At the evening meeting there was a good turnout of saints and investigators. President John Hunter gave an encouraging report of the branch; Elder Frank W. McGhie delivered an address on the restoration of the Gospel; and First Counselor William Foote exhorted the saints to work together in harmony and love.

Socials.—Under the auspices of the Liverpool branch Sunday-school, a very enjoyable social was held at the headquarters of the European mission, 295 Edge Lane, Liverpool, Wednesday evening, the 18th ult. A well-arranged program was presented, after which choice fruits, ice-cream and pastry were sold. The proceeds will be used for the purchasing of Christmas presents for the children of the branch. Much credit is due Sisters Eva

Cole and Edith Casey for the success which attended the entertainment.

A very enjoyable social was held in the Latter-day Saints' chapel, 18 Tunstall Road, Sunderland, Monday evening, the 9th ult. The Newcastle semi-annual conference had been held the previous day and many of the saints from the outlying branches remained for the entertainment, which was a highly successful affair. There were eighty persons present, including all the elders of the conference, President Hyde, of the Hull conference, and a number of friends and investigators. President James T. Palmer had charge of the games and Elder Ezra T. Benson the program. Refreshments were provided and served by the lady members of the social committee. This committee is composed of a live group of people, and much credit is due them for the way in which they carry out the social affairs of the branch.

DIED.

BULMER.—At Ripon, Leeds conference, on August 15th last, Sister Emily Bulmer. Deceased was born at Huddersfield, Yorkshire, September 3rd, 1859; was baptized February 15th, 1908, by Elder E. E. Erickson, and confirmed by Elder A. B. Maughan. She was a faithful member of the Church.

WOOD.—At Criggleton, near Wakefield, Leeds conference, September 23rd, 1922, Brother Arthur Wood, aged 38 years. Deceased was born at Crigglestone, June 18th, 1884. He was baptized into the Church of Jesus Christ of Latter-day Saints, September 17th, 1921, by Elder M. Grant Prisbrey, and confirmed by Elder Thomas Greenall. He was accidentally killed in a coal mine belonging to the Haigh Moor Coal Company, Ltd. Brother Wood was a faithful member of the Church and was highly respected by all who knew him. He leaves a wife and little daughter. The following missionaries were in attendance at the funeral service, which was held September 26th: President Andrew T. Jacobsen, Elders Ralph S. Gray, Grant P. Geddes, and W. McCracken Smith, also President J. W. Ernest Tomlinson, Elders Clarence L. Giles and Alvin G. Lovell, of the Sheffield conference.—*Deseret News*, please copy.

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